

A  
S E R M O N  
P R E A C H E D A T  
T H E S E C O N D T R I E N -  
n i a l l V i s i t a t i o n o f t h e R I G H T  
H O N O V R A B L E A N D R I G H T  
R E V E R E N D F A T H E R I N

G O D, *W I L L I A M* Lord Bishop  
o f L o n d o n, h o l d e n a t K e l s e d o n i n

E S S E X: S e p t e m b e r . 3 .  
1 6 3 1 .

By N E H E M I A H R O G E R S, P a s t o r o f  
*M e s s i n g i n E s s e x .*

*O Utinam omnes qui alacres currunt ad Cathedram, tam vi-  
giles reperirentur ad curam: Bern. Ser. 77. in Cant.*



L O N D O N ,

Printed by *George Miller* for *Edward Brewster*, and are to be sold  
a t h i s S h o p a t t h e S i g n e o f t h e B i b l e, a t t h e g r e a t N o r t h  
d o o r e o f P a u l s . 1 6 3 2 .



Recensui hunc librum cui titulus est (*A Sermon Preached at the second Trienniall Visitation of the R.H. R.R. Father in God, William L.B. of London, holden at Kelmedon &c.*) (vnā cum Epistola Dedicatoriā ad Venerabilem virum Arthurum Duck Legum D.&c.) qui quidem liber continet quatuordecim folia, in quibus nihil reperio bonis moribus, aut sanæ doctrinæ contrarium, quò minus cum vtilitate imprimatur, modo intra tres menses proximè sequentes typis mandetur.

*Ex edibus Londinens.*  
*Decemb. 17. 1631.*

GVLIELM. BRAY  
*Episcopo Londinensi*  
*Capellanus Domesticus.*



Printed by G. W. for Edward Blount, and are to be sold at his shop at the signe of the Bible, in the Strand, London. 1632.



# TO THE RIGHT WORSHIPFULL ARTHVR

DVCKE, Dr. of the Ciuill Lawes, Chan-  
cellour to the Right Honourable and Rene-  
rend Father in God, *WILEIAM* Lord  
Bishop of London, and one of the  
Masters of his Majesties high Court  
of Chancery.

Right Worshipfull and most worthy Sir ;



*Make no other Apologie for my  
selfe in respect of the Publication,  
and Dedication of the ensuing Ser-  
mon, then that which Dauid  
made to his brother Eliab (who  
rashly iudged his forwardnesse in  
comming to the battle to proceed  
from the pride and naughtinesse of  
his heart) Is there not a cause? Might it haue dyed  
the common death of other Sermons, it had beene dead and  
buried out of sight, but loath I was that it should suffer a  
violent, and an ignominious death through the false cal-  
umnies, and ignorant censures of some ill affected spirits,*  
and

1 Sam. 17. 29.

and therefore I have sought life for it, that it may live to  
the world, and speake for it selfe.

I present it to your Worship; Protection I desire not,  
if it be truth delivred, it is Gods, and able to defend it  
selfe; if error, it were an insufferable wrong to abase so  
worthie a Patronage for the Defence of it; Acceptati-  
on I craue; and this your wonted and maxime courtesie, to-  
gether with the great respect you beare to the meanest of  
our Tribe, assures me of.

In which confident expectation I binde my selfe,

Your Worships in my best Observance,

NEHEMIAN ROGERS.





A  
SERMON  
PREACHED

*At the second Trienniall Visitation of*  
THE RIGHT HONOVABLE  
AND RIGHT REVEREND FA-  
THER IN GOD, *WILLIAM*  
Lord Bishop of London, holden at  
*Kelvedon in Essex* 22 September. 3.  
1681.

TEXT. Numb. 8.4.

*And Ezra the Scribe stood upon a Pulpit of Wood, which  
they had made for the purpose.*



*reads.*

Here needeth not a *Seer* to discover  
the mystery, and meaning of a Text  
so plaine, especially to such an Au-  
ditorie, where are so many, whose  
eyes, like those of *Eagles*, see things  
*a farr* off. The *Sum* and *Substance*,  
with the *Connexion*, and *Coherence*,  
are so obvious, that *who so runs may*

*Icb. 29. 19.*

B

Worthy

Matth. 7.

i.e. simul vel con-  
corditer Latini.  
in loc.

Worthy *Nehemiah* hauing repaired the walls, and broken buildings of *Ierusalem*, begins the *Repairs of Religion* (which was much decayed) and of *Manners* (which was much corrupted) amongst that people. This he sets vpon in this Chapter; First, (like a wise builder) laying a good foundation, and after, building thereupon. He begins this worke with reading, and expounding of the Law, the better to conuince the Iewes of their aberrations, and failings, which he doth effectually. Take we notice of Particulars.

First, the *Adverting of the Congregation*, and assembling of the people, both men, and women, and all that could heare with vnderstanding, *such as one man, verse 1.* They were no *Schismatikes*.

Secondly, the *Place*, in the street before the water gate, *verse 3.* openly, and publicly, not in a secret corner. It was no *Conuenticle*.

Thirdly, the *Priest* who he was, together with his behaviour and carriage, *verse 4.* which well became himselfe, and place;

1. He *Opened his booke* in the sight of all the people (being fitly seated to be seene) vpon the opening whereof, the people shew much reuerence, *verse 5.*

2. He *makes a Prayer* before the Sermon, and begins with blessing *the great God of heauen*, whereat the people are zealously deuout, with lifted-up hands, and bowed heads and bodies answering thereto, *Amen, Amen, verse 6.*

3. He *Reades his Text*, giues the sense of the words, and causeth the people to vnderstand the meaning, *verse 7, 8.* The like method with this vnder the Law, is obserued by vs the Preachers of the Gospell and may hence haue warrant,

One of these branches (as you see) I haue chose for my Text, which sets forth vnto vs the *Preacher* with some principall *Circumstantialls*.

The Preacher is described by his *Name*, and by his *Office*.

Office. His Name [*Exra.*] His Office [*the Scribe.*]

The Circumstantialls are two: *Situs*; *Locus*: His *Sit.*, Or the *Gesture* vsed [*hee stood*] The *Vbi* or *Place* Where [*Vpon a Pulpit*] which is set forth or described further by the *Materiale*: the *Master* whereof it was made [*of wood*] and by the *Finale*; the *End* why it was made [*for the purpose.*] Thus you haue the *Priest* in his proper *Predicaments*. As you haue heard the *Logicall Resolution*, be pleased with like patience to attend to the *Theological Exposition*.

*Exra the Scribe*] Who this *Exra* was; of what *Kindred* he came; what was his *Learning*; what his *Religion*, &c. wee reade *Exra 7.* at large; here onely hee is described by his name [*Exra*] and by his *Learning* [*the Scribe.*]

*Text.*

Of *Scribes* there were two sorts: some *Laicks*; Others *Clergie men*.

Of the first sort, there were two ranks: Some attended the *King* as his *Secretaries*, these were termed *γραμμαρῖς βασιλικῆς* the *Kings Scribes*, 2 *Kings* 12.10. 2 *Chro.* 24.11. Such were *Seria*; 2 *Samp.* 20.25. and *Shaphan*, 2 *King.* 22.3.

Others attended *Publike Courts*, and *Consistories*, and were like our *Publike Notaries*, or our *Clerkes of Offices*: These were termed *γραμμαρῖς τοῦ λαοῦ*; the *Scribes of the People*, *Matth.* 23.4.

The second sort of *Scribes*, were *Gods*, and belonged to the *Clergie*, they were called *γραμμαρῖς τοῦ νομοῦ*, *Scribes of the Law*. These wrote *Dollers* and *Expositors of the Law*, being by Office to write, reade, and expound the Law, vnto the people, *Luke* 7.30. & 9.17. Such a one was this *Exra* called, elsewhere *Sophir Mahir*, a prompt *Scribe*; and here *man that Scribe*; by way of excellencie, the Hebrew article *n* like the Greeke *ε* noting alwaies some eminencie, or specialtie, in the partie spoken of.

*Exra. 7. 6.*

*Stood*] A *Gesture* noting *Subjection*, and *Service*; vsed by the *Priests*, and *Leuits* in all their ministration, *Deut.*

10.8. & 17.12. & 18.5.7. *Iudg.* 20.28. And by the *Prophets*, who are in this respect said to stand before the Lord, *1 King.* 17.1. & 18.15. *2 Kings* 3.14. & 5.16. And by the *Angels*, *2 Chron.* 18.18. *Luke* 1.19. So then, Gods Ministers with great reverence, are to doe service to God, and to his Church, *2 Chron.* 35.3. The Holinesse of the Place; Weightinesse of the Worke; Presence of the People; Worthinesse of the Person, whom we represent, require it.

Vpon a Pulpit] The word *Miqdal*, in the Hebrew, signifies a Turret; In the Greeke, *βῆμα*; which signifies a Tribunal High-seate, or Place. *Singulum* in the Latine, hath the like signification. Such a Seate was erected and set vp for *Ezra*; therein he stood, and so was above the people, *verse* 5. (As *Solomon* was, who made him such a kinde of brazen scaffold and set it in the midst of the Court of the Temple, when he blest the Lord, and the people, *2 Chron.* 6.13.) This kinde of Chaire or Pulpit, did afterwards grow more Common and in vse, whence (I conceiue) that phrase arose, of sitting at the feet of another, as *Saint Paul* is said to haue sate at *Gamaliels*; And sitting in *Moses chaire*; that is, preaching *Moses Law*, sitting in the Chaire or Pulpit.

The Reasons for the erecting of it were especially two; First, that he might be heard, and vnderstood. The Minister of God is to preach, and in such a manner to deliuer his Message wherewith he is sent, as that (so much as in him lies) the knowledge of salvation, may from him be deriued to all that heare him, *Luke* 1.77. *1 Cor.* 14.

Secondly, that he might the better see, and be seene of all, *1 Chron.* 6.13. God hath placed the Starres high, the more commodiously to shine vnto vs: So his Ministers in an eminent place, that their light might bee more conspicuous. We are (as it were) set vpon a stage, and made a gazing stocke (setting aside contempt) even in respect of obseruation to Men and Angels.

But whereof was this Pulpit made? [of Wood] saith the Text. Wood] not Gold, nor Silver, nor such like costly matter;

matter; but of *Wood*. The dignity of the Clergie stands not in outward pomp and glory, nor doth the worship of God consist in rich ornaments or glorious furniture. Idolatry and falshood (saith a Reuerend Prelate of our Church) is commonly more gaudie and plausible then *Truth*, which hates either bought, or borrowed beautie, and will abide none but native colours: That heart therefore which can for the outward homeliness despise the ordinances of God, is already aliened from true religion, and lies open to the grossest Superstition. You may remember what was said of old by *Boniface the Martyr*, when the Church had wooden Chalices she had *Golden Priests*, but after, when shee came to haue *Golden Chalices* (as in time of Popery) shee had *Wooden Priests*. But why touch I this? For if *Superstition* made our Adversaries too Carefull, and *Somniisfull*; *Prophanes* and *Atheisme* hath made vs too Carelesse. The ruines of Gods house; the Dust, and Cobwebs, wherewith our Churches were behung, before *Autherity* (like the good huswife in the Parable) sent a broome, sufficiently confirmed this. God holds himselfe condemned, when his Churches are defaced, and his Vtenils not decently preferred; see *Psal. 74. verse 8. 10.*

*Made for the purpose*] And yet no Command for it, nor for any other of those Solemnities vsed after, *verse 6.* in *Moses Law*. So then; *Meere humane inventions in the Circumstantialls of Gods worship*, are not therefore unlawfull (though appropriated thereunto and (afterwards) superstitiously abused) unlesse in some other respect some finfulness be found in them. But this you will say is not for the purpose.

*For the purpose*] Then, or for *Speech* it was (for both waies the words may be read, and rendered) i.e. to reade and expound the *Word of God*, the *Law of Moses* in; So that the *Pulpit* is not for shew but use. Nor yet for any use, but this use; not for a *Stage* to play our owne parts or prizes: Nor for a *Fence-school* or *Pasquill*, in shew to bee zealous against sinne, and intend little else thereby, but reuenge of

Dr. Hall B. of  
Exeter,

Luk. 15.

private wrong. This is not *the Purpose* I dare say it was made for.

Thus you see the Text, is as *Full as Plains*: Variety of Observation it would afford, if a skilfull workman had the handling of it, but I must doe as I may: Being to passe through the *Straits of Time*, I resolute to pitch my thoughts vpon one generall *Thesis* which I thus lay downe:

*An Ezra well becomes a Pulpit, and a Pulpit him.*

From the *Thesis* I shall descend to the *Hypothesis*, and thus inferre:

*It is pittie that an Ezra should want it, or it want an Ezra.*

Matth 5:19.

To proue the former; Our *Saviour* by that comparifon of lighting a Candle, and putting it in the Candlestick makes it good: Whereto serues the Candlestick, but for the Candlelighted? And where should a lighted Candle be placed, but in the Candlestick? *Elders* must be ordained *καὶ ἑκάστη ἐκκλησία* in every Church, *Acts 14.23.* not *Lay-Elders*, but *Preaching Elders*. And such was *Titus* enioyned by Saint *Paul*, to constitute *ἐπίσκοποι* in every *Citie*, *Ti. 1.5.*

Againe, the *Minister* is the *Watchman*, *Isay 21.11.* His *Charge*, and *Pulpit*, is his *Watch-tower*, *Hab. 2.1.* He is a *Planter*, and a *Waterer*, *1 Cor. 3.6.* His *Congregation* an *Orchard*, and *Pleasant Garden*, *Cant. 4.12.13.* He is a *Labourer*, *1 Cor. 3.9.* and a *Seedf-man*, *Mar. 4.14.* His *People* are the *Field*, *1 Cor. 3.9.* Hee is a *Mason* or *Carpenter*, *1 Cor. 3.10.* They are the *House* and *Temple*, *2 Cor. 6.16.* *Quam bene conueniunt?*

This also is the iudgement of our *Church*, which takes order by her *Canons*, not onely for the Examination of those who are to be admitted into sacred orders, that they be *Ezra's*, *Aps Scribes*; but likewise that every one so admitted be provided of some *Place* and *Pulpit*, either *Benefice* or *Cureship*, wherein he may employ his gifts, and attend the *Cure of soules*, *Can. 33.34.35.* So then, It is great pittie (and



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(and men are neuer worfe then when they are pittied) that either should be wanting to the other.

I would direct the Application of this to three sorts of men of highest quality, and sort; *Patrons, Prelates, Priests*, and deriue Instruction hence of a Three-fold lesson. To the one *Care and Conscience in Presenting*, To the Second, *in Ordaining*, To the last, *in Executing and Officiating* that wherewith they are betruſted.

*Application.*

If you aske me the reason, why in many *Churches*, where are faire *Pulpits*, there are no better *Pulpit-men*? I must tell you, *Corrupt Patrons* are in greatest fault. It is an easie matter for a man in a Corrupt age (though his gifts and endowments are so meane, as that no Calling in the World will afford him Bread) to be well benefited, *aut errore Homini, aut are Simonis*; while men giue vpon dishonest termes, what man of parts dare accept thereof? These refusing, such must be sought for as will, *Micha's Priest* is welcome, so he will accept of *Micha's Wages*: If he haue Learning enough to vnderstand, *Quid dabit*? and make an answer to it; And will bee contented with the like vsage which *Dauids Embassadors* found from *Hannus Princes*, to haue their *Garments cut off by the buttocks*, and their *Beards halfe shauen away* by vniust *Compositions*, he is a *Priest for the purpose*. No wonder such go in *Short Cloakes*, how can they goe in long? All the while they stay at the borders of *Iericho*, they cannot recouer their shame: The *In-com* was so great at their first enterance.

1. To Patrons.

If any such be present as haue to doe with *Presentations* to *Church-livings*, let me beseech them, *euem as if Christ himselfe did beseech them*, not to betray his Church into the hands of such *Blinde guides*; When you Present, Present not to *God* and *Mother-Church* a *Promethens sacrifice, skin and bone, without flesh*. Let your *Question* bee, as theirs in the *Gospell*, *Who is worthy?* Present not *Woodden Priests*, to make your selues *Golden Patrons*. Respect not *Gifts of Gold*, for the furnishing of your *Cup-boards*, but *Gifts of Grace* for the furnishing of the *Pulpit*. Beware of *Cro-*  
*ping*

Matth. 10. 11.



ping the poore Ministers maintenance; Let not out that Blood your Fore-fathers put into the Churches veins, vnder pretence of her falling into a *Plurisie*. Thinke not with *William Rufus* any longer, that *Church-Bread* is onely *Sweet-bread*. Take not away their maintenance with *Julian the Apostata*, vnder pretence of Conscience, that so much liuing is a Burden to them, and a Hinderance of their Ministerie. Deale not with your *Clerkes*, as *Dionysius* with his *God*; to take away their *Gold*, and put vpon them *Linssey-wolsey*, as being *Cooler* for the *Summer*, and *Hotter* for the *Winter*, and then (which is worst) hauing their *Linings*, flout at them for their *Pouerty*; like the *Leues* who hauing spoyled *Christ* of his *Vestments*, then mocked him with *Baseness*. Forget not those *Woes*, denounced by our *Sauour* against the *Pharisees*, for *denouring vp of widowes houses*, (much more for *denouring vp his Fathers*) And let that *Whip* be thought vpon, vsed against *Buyers and Sellers in the Temple*, much more of *the Temple*, for if those were whipt with *Rods*, then these with *Scorpions*. In brieue; remember, if the *Nurse* wants *Bread*, the *Childe* wants *Milke*; both *Cry*, both are *Heard*, woe to that man that hath the *Cry of soules* against him.

But if no such Ministers were made, how could they be presented?

True; therefore the Charge is great which is laid vpon *Prelates in Ordaining*, *Χηρας ταχως μὲν ἐν ἱερὶ ἰσχυριζομεν*, &c. but to Proue first, and to vse a very precise Examination, before they separate any man to the Office of a Minister: And yet in the Choysest Elections, they may be deceiued. Sometimes it fareth with our *Gouernors*, as it did with *Ioab* in the Campe, 2 *Sam.* 18. *Abimaaz* offers himselfe to bee the caryer of tidings, but is put backe, and *Cushi* taken, as fitter for the seruice; Still *Abimaaz* importunes *Ioab*, and through importunity preuailes to run after, and (taking the way of the Plaine) outruns *Cushi*, and comes first to *Danid*, as if he had great matters to impart vnto the *King*, but being examined on particulars, he could giue no other answer

2. To Prelates.  
1 Tim. 5. 22.

2 Sam. 18. 19.  
30. 31.

Verse 22.

33.

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29.

30.

swer but this, *hee saw a great tumult, but knew not what it meant.* So it may be some (such is the rashnesse of youth) stepping in, and putting themselves forward, may through importunity, obtaine that which their deserts could neuer, and so (taking the way of the Plaine) (the beaten path of Simony) ouergoes the Worthyer, but when he comes to deliuer his message, like him in the Gospell *he is speechlesse,* and his entertainment like that of *Abimaez, Turne aside, stand shouby.* This (I say) maybe an oversight: But for the most part, the fault is amongst our selues: A Bishop may examine a man as concerning Learning, but can any Bishop know the *Life and Conuersation* of euery one that is to be admitted into holy orders, otherwise then by the the testimonie of those that know them? Now if the first Concoction bee bad, can the Second, or Third be good? *Ministers, Gentlemen,* and Others, should not for fauour, nor by-respects, be too liberall of their hands, in giuing testimoniall of any, whom they either know not, or else not to be well deseruing. The setting to a rash hand here, is as the rash laying on of hands, and (though wee be no Prelates) a transgression of the Apostles precept. If then thou knowest thy *Friend* bee fit, or thy *Childe* bee fit, and canst giue a testimony as Saint *Iohn* did of *Demetrius*, send him vnto *Iairus the Ruler of the Synagogue*; Otherwise let him follow that Calling he is fittest for. And answer him (be he friend or kinsman or any other) that desires thy testimony for his preferment, as that famous *Bishop of Lincolne, Robert Grossthead* did one, who earnestly solicited him, in the behalfe of his poore kinsman, that hee would preferre him, and therupon enquiring what condition of life he followed, and vnderstanding that he had beene brought vp to husbandrie, answered; *Then if his plough be broken I will repaire it, or rather then faile bestow a new vpon him, but so to dignifie him as to hinder him in that course and calling wherein he was brought up, and whereto he is fited, I meane not to do.*

But I hasten to the Third and last Sort, whom this doctrine doth especially concerne, You my Brethren; of mine

Epist 3. ra.

3. To Priests.

C

owne

owne *Coate* and *Calling*; the *Seleſt Subiect* of this daies meeting, and diſcourſe, who are (as I conceive) *all Pulpi-men*. And therefore I ſhall not need to call vpon you to get you *Pulpits* (as *Chryſoſtome* of old did vpon his hearers: to get them *Bibles*.) It is not wanting vnto you. The force of my *Exhortation* muſt bend this way, that you be not wanting vnto it, which you ſhall not bee, if you be *Exra's Prompt and Ready Scribes*.

And ſeeing I am to ſpeake to thoſe who are *σοφοί, Wiſe-men*, and *Underſtanding*, it will doe well enough, though *Omnia in figura* (as *Saint Paul* ſpeakes in another caſe) and I keepe my ſelfe vnto the *Metaphor*: Commending thoſe *Rules* vnto you, which *Good Pen-men* giue in the Art of writing, applying them to our purpoſe as wee paſſe along.

Theſe *Rules* are either *παρασκευαστικοί, Preparatorie*, or *κατασκευαστικοί*, ſuch as Concern the *Work it ſelfe*.

The former ſort, reſpects the *Pen*; Or the *Size* and *Cariage of the Body*; Both are of uſe to vs.

Fiſt, for the *Pen*; the Care of a *Good Scribe* muſt bee to provide one *Fitting*, both for his *Hand* and *Paper*. Next to the *Holding* of his *Pen*, leſt hee diſcouer himſelfe a *Botcher*.

That his *Pen* may be *Good* and *Fitting* every way, there is a double Care required; 1. In *Chooſing* of the *Quill*, that it be not too *Hard* nor *Full of teeth*. 2. In the *Cutting*, *Riſing*, or *Nibbing* of the *Penn*, that it may write *hard*, or *ſoft*, as Occaſion requires. Thus if we would write *Well*, and *Faire*, let vs not affect to be dealing with thoſe *Scriptures* that are *Obscure* and *Dark*, Of *Ambiguous*, and *Doubtfull meaning*; Of which kinde, there are not a few in holy Writ, and none more ſubieſt to bee wretched and peruerſed. (Wit making ſuch places, the *Pa'eſtra* to proue maſteries in) You know the *Antient Fathers* did ſcarce touch the *Booke* of the *Reuelation* in all their writings, thinking it ſarre ſafer with ſilence, to admire, then to aduenture to expound it. Such then as faſten (to chooſe)

vpon

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vpon ſuch darke Texts (except they haue the better parts and helps) ſeeme to write with the *Ganders quill*, and while men ſecke to get the praiſe of a nimble head, and ſharpe wit by tying knots to vntie againe, they doe with the dog leaue ſoft meate, to knawe vpon the bones.

But ſay in our ordinary lot and courſe, we meete with ſuch a Scripture, what muſt then be done?

*Queſt.*

In ſuch a Caſe, (to keepe me ſtill vnto the Metaphor) doe as good *Penmen* doe with ſuch a *Quill*, ſcrape it, and pare it, till you get away the *Teeth* what may be; I meane that you would *Diſtinguiſh aptly* that which is *Confuſed*; And *Ilлуſtrate plainly* that which is *Obſcure*: You know the Helps, the *Uſe of Tongues*, and *Authors*, &c. And *Prayer* in ſuch a Caſe, is the Beſt Booke in the Studie: Enquire of him who is both the *Author* and *Interpreter* of Scripture. The noiſe of *Axe* and *Hammer* would not bee heard (ouer-loud) within the *Temple*; the worke would be framed in *Lebanon*. To reckon vp all that wee haue read, with their ſeueral opinions vpon ſuch a Text, is (in my poore conceit) with *Danid* A ſpice of *Pride* in numbering of the people: As on the other ſide at no time to Quote an Author, may be thought with *Rhabobam* to deſpiſe the iudgement of the wiſe.

*Reſp.*

To bee briefe, if after all our paines ſuch places remaine to vs ambiguous, and doubtfull, it is enough if we acknowledge, confeſſe, and religiously admire: Not peremptorily determining on either part, ſhutting vp our diſcourſe as the Iewes were wont, euery doubtfull place they met withall with this, *Elias cum veneris ſoluet dubia*.

Or if in Caſe, we doe determine, it ſhall bee our wiſdome, to walke in the beaten roade of the Church, and not to run out into any ſingle *Paradoxes* of our owne, to trouble the common peace: Better is it to bee laſt in the drome of good *Expoſitors* (ſaith our Reuerend Arch-biſhop in his Expoſition vpon *Iona*) then to bee formeſt in venting our owne *Conceits*.

This is not all, for after wee haue Chose our *Quill*, With the good Pen-man, we must be Carefull in *Cutting* of our *Pen*. This requires *Skill*, that it may be neither too *Soft* nor ouer *Hard*: Therefore the *Apostle*, speaketh thus to *Timothy*, *Shew thy selfe approued vnto God, a workman that needeth not to be ashamed, rightly diuinding the Word of truth*, 2 *Tim.* 2. 15. Gods Minister, must *honorably* *Diuide* and *cut*: A speech borrowed from the Cutting vp of the *Sacrifice*, in which there was great skill required, the *Liner* must be left hanging on the *Right side*; the *Heart* and *Lungs*, vpon the *Channell bone*, the *Stilt* vpon the *left side*; and the *Kidneys*, vpon the *Rump*. Each *Bungler* can Chop a Text into Gobbets; but so to Cut the word, as to giue euery one their Portion, and therein approue ones selfe to God, is the propertie *Of a Workman that needeth not to be ashamed*.

Of this, there are two parts; *Resolution* and *Application*.

The *Former* is as the *Slitting* or *Rining* of the Pen; the *Latter* as the *Nibbing* of it.

*Si Logica abfit,  
rationalis homo,  
præter rationem  
in lingua solum  
versatur.*

Our Text must be vntwisted, and vnloosed, or as it were vnbowelled, which cannot bee done without the helpe of *Logicke* (the hand of *Philosophie*) This would not bee *Ouer-slight*, nor *Ouer-curious*; for *Æquè confusa est diuisio & nimia & nulla* (saith *Fulgentius*) To make a long *Analysis*, to a Short Text, is with the Citizens of *Minidua* to build *Great Gates* to a *Little Citie*, (who were well flouted for their paines) Or like the *Boasting Traveller*, who comming to his Inne, plucks out great store of coine, and spends but two-pence. And on the other side not to obserue *Parts* and *Order* is as bad. A Burden well wrapped, and pack't vp together, wee carry with greater ease: both *Minister* and *Hearer* is much helped by *Method*.

As for the *Applying part*, respect must bee. had vnto the *Auditory*, as the good Pen-man hath in nibbing of his Pen vnto the kinde of *Paper* he writes vpon; that it agree with it.

it. Some hath a hard and crosse graine, which soone takes off the edge of a *Tender Penn*; here too much of the nib would not be left: The *Penn* would bee *Hard and Dry*. Some paper againe hath a more fine, and tender graine, with which the *Smaller Penn* doth best agree: Your *Ordinarie Paper* is *Pot-paper* of a middle nature, and requires, that the nib be neither too soft, nor too hard, but brought vnto a meane.

*Gods Prophets*, must fit themselves to the *Persons* they hate to deale withall, becomming *all to all that they may saue some*. A *Nathans tongue* suites well with a *Davids heart*; A *Huldahs* with *Iosiah's*; And an *Elijah's* and *Micahajah's* with *Ahab's*; A *Iohn Baptists* with *Herods* doth best of all.

It is worth our taking notice of, how God in all ages hath proportioned men to the occasions: A *Mild Moses* was for the low estate of *Afflicted Israel*: *mild in spirit* (saith one) but *mighty in wonders*: *mild* because hee had to do with a *persecuted* and yet a *techie people*; *mighty* because he had to doe with a *Pharaoh*. A *Grave* and a *holy Samuel* was for the *quiet consistence* of *Israel*; And a *fiere-spirited Elijah*, for the *desperatest declinations* of it. If in later times of the depraued Condition of his Church, God hath raised vp some spirits, which haue beene more warme, and stirring, then those of common mould, wee cannot censure the choise, when we see the seruice. (As a Reuerend Prelate of our Church speakes worthily.)

One thing more (before I passe this) be pleased to take notice of; that how-euer you may seeme in the *Nibbing* of your *Penn* (through the sloape holding of your knife in cutting it halfe way, to make it thinne, and then strait ouer-thwart) to make Two-cuttings, yet if it be not done at once,, it will not write *Faire and Currantly*; So in all our *Vses* and *Applications* deriued, and deducted, from our *Doctrines* (how euer they may seeme yet) let them not be *Two*, but *One Syllogisme* and ordinarily a *Connexe*; Lookt how many *Vses* we deduce from the *Doctrine* deliuered, if



they will make a *Syllogisme* (the Doctrine being the Argument) we misse not our *Rule*. And then will our *Application* be more effectuell.

Nothing else remains to be said concerning the *Making* of our Pen. Only this (before I come to the Rules which concerne our Holding of it) we may doe well, to *Try our pen* hauing made it; See how our notes affect our selues: If our owne spirits are not moued with what we haue studied, there is but little hope that those who heare vs should be affected with them.

Our Pen thus fitted, our next Care is, that wee looke to the *Holding* of it: Which may not bee with the *Fist* too *Stolemently*, nor yet betwixt *One Finger* and the *Thumbs* too *Daintily*, or *Nicely*, but

1. *With a Light and easie touch*, not griped too hard; For thence ariseth these two benefits; *The Command of the hand*; And *Quicke dispatch* of matter. Both Extreames would be auoided in the handling of holy things. It is not necessary wee should haue *All* wee speake in *Print*; and *Weigh* euery word as in a *Ballance*, for weight, and tuneable measure; Smooth Elocution, Fine Pronunciation, and the like, will soone bring vs into that veine of preaching, which *Bishop Latimer* once blamed, vnder the wittie terme of *Straw-berry preaching*; and which *S. Ierome* doth so much deride in his Epistle to *Nepotianus*, telling him, that the Spirit of God came downe in the likenesse of an *Innocent Done*, not *Painted butterflie*. Assure we our selues brethren, that as the rare and absolute quality of the *Pen*, consisteth not in *Painting*, *Pricking forth*, and tedious writing of fixe lines in a studie, no more doth the *Excellencie of Preaching* in the like exactnes. See 1 *Cor.* 14:15. Had the Fathers tooke this course, their workes had neuer beene in so many large volumes as now we haue them.

I grant yee; *Accurate Sermons* are fit for *Learned Auditories*: At such a time as this, it will doe well, if they smell somewhat more of the lampe then ordinary; and in such a case I could desire with *Demosthenes* to speake, *non modo*

*scripta*



*scripta sed etiam scripta*; But in our Common and Ordinarie Auditories, there is (to vse Saint *Austine* phrased) *Quidam diligens negligentia* and such might bee seene in him by his frequent vsing the barbarous word *Ossum* for a Bone, rather then the word *Os*, for (saith he) *Mallem ut reprehendant grammatici, quam ut non intelligant populi*: Hee stood not so much on his Owne Credit as his Peoples profit. When we haue spent our time, and paines in knots, and flourishes, studying rather after *Fine phrase*, then *Matter*, it may be said of vs, as the same Father saith of *Homer*, that he was *dulcissime uannus*, Yea we shall say in the end as one doth of his owne labours, *quod ad usum lusi, quod ad molestiam laborauit*: In respect of the profit comes by them, they are but Sport; in respect of the paines in making and gathering, they are sore Labour and Sweat.

As this Extreme; so that otherwise, in dealing with the Word of God too *Loosely* and *Superficially*, must carefully be auoided. Though we may not *Slauishly* tie our felues to words, yet we may not neglect to speake *Wisely* and as becommeth the Oracles of God. Our phrased it must bee apt (saith Saint *Bernard*) though not *alta*. Many mens labours are despised through neglect of this; whose paines for the *Matter* might be well approued of, but the *Slouenlike* handling of it, turnes the stomacke. Do we not loath the meate (though otherwise good and wholesome) that is serued in, in a sluttish dish?

Be not too base; vse no foolish termes, nor ridiculous. Those *Knots* which are performed with the *Celerity* of the *Hand*, are commendable in *Clearly writing*: Many *Speake well by Nature*; Many by *Industrie* and *Art* attaine vnto it: as *Demosthenes* who came to that excellent faculty of speaking as that he could leade his Auditory, to what part he pleased, by spending more *Oyle* then *Wine* (as himselfe telleth one who asked him how he attained thereto.) *Scripture* it selfe approues of a godly *Eloquence*; let not vs despise it, but blesse God for such an excellent gift, where it is bestowed.

Beloued,

*Aug. de doct.  
Christi lib. 4.  
cap. 10.  
In Psal. 139.*

*Confess. 1. 14.*

*Anianus in  
monast.*

Beloued, I am farre from being a *Patron* for *Idlenesse*, giue me leaue to speake the truth ; There are some of good hopes, who vpon their first entry into the Ministry, to auoid the imputation of *Dumb-dogs*, so farre breake silence, as that if they preach not twice euery Sabbath, presently conceit they are as no body, and shall loose respect ; which is a cause of venting many raw, and vndigested meditations. He who is able to receiue it, let him receiue it, and honour that day with *Two young Pigeons*, or *Two young Turtle doves* ; Let him follow that Councell the Wiseman giues, *In the morning sowe thy seede, and in the evening withhold not thine hand, for thou knowest not whether shall prosper; either this or that, or whether they both shall be alike good, Eccel.*

i.e. Nuper plantatus & ecclesie institutus, quales erant Catechumeni.

11.6. But as for him who is *religiosus* a young scholler and new entered into the work, let them not take too much vpon them, but remember the Councell the people of Rome gaue, who hearing that some of their Colonies waxed barren, willed that the husbandmen should *melius arare & minus serere* ; So take me rightly, and I am sure you cannot count the Councell to be vngodly : Let such as cannot preach *Osten*, and *Well* too, spend more time in their *Studies*, and lesse time in their *Pulpits*: And for a while be content to gather herbes to make pottage for Gods house, wherein also they had need bee very circumspect that they gather not *wild-gourds* in stead of *wholesome herbs*.

Secondly, we must hold our *Pen* vpon the *Full* for that is, most proper. Fasten not vpon Scripture any other sense, then the nature of the place will beare. You know the Councell that the *Priests & Diuiners* gaue vnto the *Princes of the Philistins*, concerning the *Arke* : *If it goe by the way of its owne coast to Bethshemesh then it is from God, but if it goe another way (if it bee vrged and goaded on) it is but a matter of Chance*, Of mans wit and inuention. Beware we, I beseech you, how we dare to wrest the Scriptures, and (as *Chymickes* with *Naturall bodies*) by torturing them, endeavour to extract that out, which neither *God* nor *Nature*

1 Sam. 6 9.

hat h

hath put into them. This I rather beseech you, to be warie of, by how much we are the more apt to fall into it, especially for the *Countenancing* of our own *Rotten faucies*. He that is wedded to an Opinion, and hath Wit to maintaine it, shall neuer want some Scripture, which (with a little woing) may seeme to Countenance it. It was (you know) the boast of one *Chrysippus*, of whom *Laertius* makes mention, that he often wanted opinions to aduance, but once hauing an opinion; he neuer wanted Arguments to defend it. It is a miserable praise to bee a wittie disturber of the Churches peace; And yet, this is the onely praise that many doe affect, who hauing once fastened vpon some Assertion (though neuer so absurd) think it their glory to defend it, Conceiting all that they see, or heare, or reade, makes for it: Like him in *Aristotle*, who where euer he went, he thought he saw the picture of himselfe. Thus wee reade of *Adrian* the *Pope*, who when the Contentions were betwixt the seruices of Saint *Ambrose* and Saint *Gregory*, which should take place, by common consent both the masse-booke were laid vpon Saint *Peters* Altar, expecting the decision of that doubt by Reuelation: The Church doores being opened in the morning, Saint *Gregories* masse-booke was rent, and torne in many pieces, and lay scattered about the Church, but Saint *Ambrose's* lay whole and open vpon the Altar: which euent, one would haue thought, should haue signified thus much; that the Masse of *Gregory* should be Cancelled and abolished, and that of *Ambrose* authentically and allowed: But now Pope *Adrian* (who was for *Gregory*) expounds it thus: that the renting and scattering of *Gregories* missal, intended the dispersing of it ouer all the Christian world, and that it should bee onely receiued as Canonically. Such another was that *Fryar*, who finding out *Maria* in the Scripture .vsed plurally for Seas, cryed out, that hee had found in the Old Testament the name of *Maria* for the *Virgin Mary*. What is this, but with the wicked sonnes of *Eli*, to strike our flesh-hooke with yron teeth into the pot of Gods Sacrifice;

D

fice;

*Antiphonus*  
*Orieles.*

*Iacob. de Vorag.*  
*in vita Greg.*

fice; and to account *all ours*, that it brings vp? And if in case the Scripture hath not for vs, so soone as wee desire, to take by force, as they did from the *Sacrificers*? Yea what is this any other, then with the *Harlot* in the *Kings*, to lay the dead childe of our owne heads, and braines, in the bosome of the true mother the *Holy Scriptures*, and say it is hers? A sinne in the iudgement of some of the *Antients* so fowle, as that (in their esteeme) it deserved to be ranged in the same ranke with the sin against the *Holy Ghost*. Other sinnes seeme to be of weakenesse, but this of wit and strength. Besides he that seekes to fasten anew sense on Scripture, indites another *Scripture*, (as it were) and so after a sort makes himselfe a *God*. A rule of speciall vse; forget it not.

And yet, while I speake of holding our *Pen* directly vpon the *Full*, mistake me not, For it is requisite sometimes (as in the fetching of a *Compass*) that it should beare a little on the left side, that it may the better giue full where it should, and small also where it is required. Thus did *Nathan* in propounding of the *Parable* of the poore man with his little *Ewe*: Our Sauour often by things feyned did set forth, and expresse vnfeined truths: Thus Saint *Paul* likewise fetch a *compass*, the better to take his keeper, holding his pen a little on the left side (as it were) *Beleeuest thou Agrippa? I know that thou beleeuest*. If euer any knew *as the quill* to change his voice and to attemper his stile that he might profite, hee was the man: Yet many esteeme this practise, no better then flatterie and lying; but I hasten.

We haue done with those Rules which Concerne the Ordering of our Pen; Now for those which respect the *Cariage of the Body*, which if it be seemely, is a great grace to writing. The Particulars are these: 1. The *Head* must be held *vp right*, and looke strait forward. 2. The *Arme* laid *right forth* vpon the Paper. 3. The *Paper* lie as *neere to the midd of the Body*, as the strait holding forth of the *Arme* will permit, and suffer. For the First.

# A SERMON.

19

*Be thou an ensample (saith Saint Paul to Timothee) in life, in doctrine, in holy Conuersation.* It is the *Example* wherein the force of the *Rule* doth lie: This our people especially looke vpon, and accordingly conceiue, as *Labans* Cattell did among the *Rods* that *Iacob* laid in the *Gutters* before their eyes, *Gen. 30.* In which respect it was that God thus complained: *From the Prophets of Ierusalem, wickednesse is gone forth into all the land, Ier. 23. 15.* The finnes of Teachers are the Teachers of finnes, and therefore no maruell if they be more odious vnto God, then the sins of any of the people, which appears by this, in that the Lord required in the old Law, as much sacrifice for the Priests sin alone, as he did for the sins of all the Congregation besides. The best *Schooleman* seemes to giue the reason; for when we sinne we doe *peccare in quid essentialiter*, but others, in *quale accidentaliter*, therefore ours greater.

*Be ye holy therefore, you that doe beare the vessels of the Lord,* haue Feete to walke withall, as well as *Mouthes* to speake withall, least you bee found in the end, *Idols* as well as dumbe ones. You are here present with the ensignes of grauity vpon your backes; Seeing these bushes hung forth, see there be good wine within. In a word, let vs so liue, as that we be *Walking Sermons, Epistles, and Gospels* to those amongst whom we liue.

Secondly, the *Arme* must be laid right-forth vpon the *Paper* on which we write. We may not haue respect of persons in the deliuering of our message. *The Preacher sought to finde out acceptable words and that which was written was vpright, euen words of truth, Eccles. 12. 10.* For *Manner*, it would doe well, to take vp such words as may giue lawfull content, and be best accepted; But for *Matter* let them be *words of truth*, & that which is written let it be *vpright*, without fauouring of any mans Corruptions or Vices. The *Poore* may not be neglected, seeing Christ's blood was shed as well for the *Belfry* as for the *Chancell*; Nor may the *Great* be spared, much lesse poysoned by *Flatterie*. It was said of old, *Few great mens Confessors will get to heauen*: For

1 Tim. 4. 12.

*Exemplaris vita est concio optima*

Leuit. 4. 3. 14.

1 Iay 52. 12.

Psal. 115. 7.

Matth. 16. 13.

how great fouer the sins of great men are, still they goe away with *Absolution*, and it would doe well now, if we would be faithfull, and if at any time A Lord should aske his Chaplaine, as Christ did his, *whom doe men say that I am?* let the answer be according to the truth; Some say you are thus my Lord, and some say thus, &c. that if in Case they heare ill, they may labour to cut off all iust occasions of such report; If well, endeauour to preserue, and deserue the same to *Gods* and his *Gospels* honour.

But this I must tell you withall, that *Good manners* must be obserued in speaking to our *Betters*, 1 *Tim.* 5. 1, 2. *Alls* 26. (notwithstanding that ciuill, and well nurtured language be esteemed by some that are ouer-sowre, and rigid, to bee a daubing with vntempered morter, and nothing thought to bee zealously spoken, but what is vnciuill and rude.) *David* (as *Bernard* obserues) could brooke it well enough, that *Nathan* should tell him of his sin, but he could not endure *Shemei's* rebukes, though it was for the same offence (And he saw God in it too) The Reason he renders to be this; *Nathan* did doe it with reuerence, and respect vnto the person of the King; But *Shemei* behaued himselfe vnreuerently, and fell to downe right railing.

Gal. 4.

1 Cor. 3. 2.

Thirdly, the *Paper* we write vpon, must be laid as *nigh the breast*, as may be. Those we *Admonish*, *Reproue*, *Instruct*, &c. must be neare our hearts; All we doe must bee done in *Loue*. Thus Saint *Paul* with the same breath calleth the *Galatians* *foolish* and yet *Brethren*, and *little children*; giuing signes of the greatest loue vnto them that could bee: the like was his manner of dealing with the *Corinthians*. A good conceit of the *Physitian*, wee say, is halfe the cure: When our people are perswaded of our Affection towards them, then it is likely our paines will be auailable. I perceiue I must hasten; I come now to those *Rules* which concerne *the worke it selfe*.

And here three things are obserued by good Pen-men; *Ratio*, *Modus*, *Species*; the former doth concerne the *Speculative part*, And the two later the *Practique parts of Writing*.

The



The *Reason* must bee found out, and rendered why the letter is made thus, not thus; and being made this way, is more gracefull, then being made that way, or that; And so for the Coniunction, knitting and ioyning together of them, without the vnderstanding whereof, hardly shall a man euer write well.

Thus, must *Gods Scribes* bee able to shew *Grounds* for what they doe and teach. I do not meane that a Minister should be strictly tyed, to render the *Reason* of euery *Doctrine* he doth deliuer: A Course though *Profitable*, and *Usefull*, yet not euer *Necessary*. True it is, there is *Reason* for all Gods Commandements, if we could see it, but we cannot alwaies conceiue that *Reason*; And if wee should beleeue no more then we can giue *Reason* for, wee shall not beleeue halfe that which a Christian is bound to beleeue to his soules saluation. The Councell that Saint *Austine* giues to his Scholler *Licentius* concerning those things he heard of him, would be remembered, *Nolo te causas rationesq; rimari, qua etiamsi reddi possint fidei tamen qua mihi credidit non eas disbo*: If thus, concerning those things he taught him, then much more concerning those things, which God teacheth vs. The *Reasons* and *Grounds* of them though they might be giuen (which yet as I say concerning diuers Articles of our Faith cannot) yet it suites not well with that credit and trust which we owe vnto God, too curiously to search into, or call into question: But my meaning is, we should be *Grounded* and *Iudicious Textsmen*, And be able to say as *Iohn 3.11. we speake that we know*, And with Saint *Paul*, *1 Thes. 1.5. Our Gospell comes vnto you not in word only, but in power, and in much assurance*. We are first, exactly to know the truth, and then deliuer it vnto Gods people. The Sermons of the Prophet *Nahum* are called, *the booke of Visi- ons*: the *Reason Hierome* giues (and me thinkes it is a passing good one) because saith he, he well vnderstood, and saw, whatsoeuer he said. Hence it is that Saint *Paul* cries *Shame on them* who desire to bee *Teachers of the Law*, vnderstanding neither *what they say*, nor *whereof they affirme*, *1 Tim. 1.7.*

1. Ratio.

Nah. 1.1.  
Pream. in Nah.



In his Chryso.  
passus.

A great fault therefore it is in young Divines, to scorne the *Catechisme* affecting a profounder kinde of learning, (as they conceiue) plodding in *Posills* and *Controuersies*, and *raw in Principles*; Taking the greatest mysteries of Religion fittest Arguments for the exercising of their wits, As *Eckius* who discussing the question of *Predestination*, in the very enterance of his discourse, giues his Reason why he vndertooke that Argument, for that he thought it to be the fittest question, in which he might *iuueniles calores exercere*; When we know a wise man will choose to deale with *Woodden wassers*, before he plaies at *Sharpe*. An error in the *Foundation*, puts the whole building in apparent hazard. Therefore it shall be your wisdome, who are sons of the Prophets, first to aske Councell of *Caluins* (or some others) learned *Institutions*: to peruse well the booke of the *Articles of our Religion*, and the *Bookes of Homilies*, as our Church enioyneth; that what you deliuer for *Dctrine* may be comprehended in *Essence*, *Substance*, *Effect*, or *Naturall inference* with some one of them. But of all the *Sheanes* let the *Bible* haue preheminence, and let the rest of the *Shocks* doe obeisance vnto it. Nor let young *Cockerills* which newly begin to *Crowe*, be setting vpon the great *Cocks of Game*, billing at that Sophisticall *Bellarmine*, or at that Iudicious Interpreter *Caluin*, audaciously controuling him, foolishly despising their great skill, and learning: Nor run rashly vpon the point of *Discipline*, before they know (it may bee) what the name meaneth. Better by many degrees it is, to let these things alone, till they be growne in Iudgement, and able to speake of them to purpose, without wronging either themselves, or the Cause.

2. Modus.

The *Manner* of making euery letter, would be knowne, as well as the *Ground* or *Reason*. Let a *Scribe* begin to frame his letters, after a Corrupt, and Contrary way, (as to begin at the heele when hee should begin at the head) will hee ener proue good *Pen-man*?

Would we be the *Ornaments* of our *Pulpits*, and haue the

the praise of being good *Beza's* apt and readie Scribes? begin we then methodically. *The wise Preacher taught the people knowledge, yea he gave good heed, and sought out, and set in order many Proverbs, Eccles. 12.9.* God hath deuised his Word into fit parts, and ordered it to our Capacitie, and Vnderstanding; It belongeth (therefore) vnto Gods Ministers to gather out of this treasure things *both New and Old*, and like good *Stewards* set them forth before Gods family in the best order that they can, beginning first with *milk* and spoone-meate, after the Apostles practise, *1 Cor. 3.2. Heb. 5.13.* It is a preposterous course for any (be they themselues neuer so learned) comming to an ignorant people, and superstitious, (for they are seldome seuered) to begin with *Controuerſe*: Let vs first teach the *Principles* plainly, and diligently, and after a familiar manner by *Question and Answer*, and spend one part of the *Lords-day* (Commonly called *Sunday*) in this Course, for as much as there is still need; New-commers on. You know it was the practise of the *Primitiue times*, the *Apostles* had their *Catechisme*, *Heb. 6.* Where you haue the Name how it was called *πρῶτα ἀρχαὶ αὐτοῦ τοῦ εὐαγγελίου, prima Christianismi principia* (as *Beza* renders it) *The Principles of the Doctrine of Christ*, as our Translation (truly) hath it. And the *Heads* or *Principles* themselues therein contained, and handled: In number sixe after the ordinary account.

1. *Repentance from dead works*] i.e. the doctrine of mans misery, the knowledge wherof comes by the *Law*, *Rom. 7.*

2. *Faith towards God*] The doctrine of mans deliuey; the summe whereof is contained in the *Apostles Creed*.

3. *The Doctrine of Baptismes*] That is of the *Sacraments*: *Baptismes* (by a trope) being but for both; And (besides the trope) both the *inward baptism* of *Christ*, and the *Outward of Iohn*, i.e. *Christ's Ministers*, being thereby noted.

4. *Laying on of hands*] An ancient Ceremonie vſed both in the time of *Law* and *Gospel*, in sundry Cases: 1. In healing of the sicke, *Luk. 4.40. Marke 16.18.* 2. In ordaining  
of

of Ministers, *Acts* 13.3. *1 Tim.* 4.14. & 5.22. 3. In Con-  
ferring the gifts of the *Holy Ghost*, *Acts* 8.17. & 19.5. 4. In  
Blessing of Children, *Gen.* 48.14. *Matth.* 19.13. *Luke* 18.  
15. The *Manner* was: The Children of the Faithfull be-  
ing Catechized, were to make open and publike Confessi-  
on of the former *Principles*, viz. of their *Repentance*; Of  
their *Faith*; Of the *Sacraments*, and after this they had  
hands lay'd vpon them, and were Confirmed to be of the  
Covenant of God, and of the visible Church. A Ceremo-  
nie which (through the long neglect thereof) is much ex-  
cepted against and carped at, but may bee wished that it  
were vsed oftener then it is and more respected, which (the  
due cautions being obserued, and it freed (as with vs it is)  
from superstitious abuse) it well deserues. Now vnder this  
Head the *Ministerie* and *Discipline* of the *Church* may bee  
Comprehended.

5. *Resurrection from the dead*] Albeit they should die,  
and their bodies be lay'd in the earth, yet that at the last  
day their bodies should be raised vp to life againe.

6. *Eternall Iudgement*] And that every one should receiue  
in their bodies, that which they haue done, be it good or euill,  
*Eccles.* 12.14. These two last Heads, being made distinct,  
and howeuer (happily) handled vnder the second *Principle*  
the *Doftrine of Faith*, yet here beaten particularly vpon by  
the *Apostles*, for these two reasons: 1. For that they were  
derided by the *Gentiles*: 2. For that they were the hope of  
*Christians*.

As the *Apostles*, so had the *Ancient Fathers*, after them,  
their *Introductions to Religion*. *Clement Alexandrinus* his  
*Pedagogus*; *Lactantius* his *Institutions*; *Cyrill* his *Cate-  
chismes*; *Augustine* his *Enchyridion*; and booke *de catechi-  
zandis rudibus*. And so hath euery Church in Christen-  
dome: And ours amongst the rest, which (to vse the  
words of a Reuerend and Iudicious Diuine) is like Samp-  
sons haire faire and strong; Strong in precepts; beautifull in  
method; And therein carry's away, the honour from other  
formes. For whereas some teach the Commandments before  
the

Master Yates  
his Modell of  
Diuinity, in  
his Epist. ded.  
to the Church  
of England.

the Creed (as if they would teach a man to goe before he liue) Others put the Scales in the midst of their writings (as if that which scales all, should not hang at the bottome of the bill or bond) Our method is to begin with Faith, by which we liue, then to come to the Law of life, by which we walke; After this it leads vs to Prayer, least we should faint in faith or waxe wearie of workes: And lastly finding faith but weak, obedience imperfect, and prayers not as they should be, it brings vs to Gods scales as the safetie and security of all our estate. Thus farre hee.

Now then, Good Fathers and Brethren, pittie the miscar-rying of many a soule, vnder your Charges, for want of Method. And giue care to that Counsell which that Re-uerend Father, Bishop Babington, in Lewis. 7. doth giue vnto you; *Aristobolus Minister called of God? &c. submit your selfe to the profit of your people, hunt not after your owne glory that you are so learned, eloquent, and profound: If your people profit not, because you haue too high a pitch for them, and scarce to lay a foundation of the Catechisme amongst them, you will be found at the reckoning day, an vnprofitable seruant, and one that hath gained nothing to his Lord, but hath hid his talent in the soule napkin of fruitlesse matter, and idle figures of affected speech.* Thinke of that Charge giuen by the Arch-Bishop of our soules, *Feed my Lambs; Feed my Sheepe:* His Lambs first, and why so? Surely for that the encrease and welfare of the Flocke depends on them; If they be star-ved, or starued, the Flocke shall neuer thriue nor prosper.

The Papists, in their preface to the Catechisme of the Council of Trent, confesse, that all the ground which we haue got of them, hath bene by Catechizing, and shall wee againe loose that ground through our neglect? *Julian* himselfe could not deuise a readier way to overthrow Christian Religion then by pulling downe Schooles, and overthrowing those Places where Children were religiously educated, and catechized. Let vs effectually consider of these things, and be no longer like to some vndiscreet, and foolish master, who to please a fond and

ouerweening parent, marres the progresse of a childe, in raising him vp to a higher *Forme* and *Author* before hee hath learned his first *Rules of Grammar*: What followses vpon this?

But, first a losse of our owne paines and labours. Looke on him that preacheth twice or thrice a weeke, and so hath continued for many yeares together, omitting Catechizing of his People, and tell me, if hee hath reaped so much fruit of his long labours, as some one hath done of one yeares paines, who hath ioyned both together.

Secondly, An emptie ostentation in the Hearer; A rash censuring of *Church-Governments* and *Discipline*, through heate of *Affection* and want of *Iudgement*. Censorious professors, are ignorant professors; try it when you please, this you shall finde, that those who spend their zeale this way, haue not wherewith to answer you if you question with them about *Fundamentall Points*. For as the *Philosopher* teacheth of mad, and phantasiticall men, they are apprehensiu of all outward accidents, because their soules are inwardly emptie, and vnfurnished of any thing of worth, which might hold the inward attention of their minds, and might ballance it, and keepe it vpriight against all outward occurrents whatsoever. I hasten to a Conclusion, and come to the *Third* and last thing observable in *Writing*, wherein indeed the *Substance* of it doth Consist, and that is the *Species*.

Should a man bee able to giue the *Reason*; Shew the *Manner* of making euery letter; yet vnlesse he giue it its full *Proportion* and *Shape*, he doth loose his praise: For that giueth life, and spirit to his writing. Here the *Particulars* considerable are many, I will content my selfe with some few.

1. The *Sizing* of the letter would be looked vnto, that the *Depth* and *Falsesse* bee *Proportionable*. To bee euer preaching *Law*, and harping vpon the sad string of *Iudgement*, is not well. Wee beare the name of *Spiritual men*, if then we be wanting in the *Comforting* part of our office, where

where is the Spirit, that we haue our denomination from? The Spirit is the Comforter, if then a Minister can, or doe say little to the Comfort of distressed consciences, may it not be questioned where this spirit is? Looke vpon the Prophets, Apostles, and Christ himselfe, and you shall see what great care they had alwaies, that the fulnesse of ioy might be answerable to the depth of sorrow, in those they had to deale withall, *Exod. 24. 13. 2 Kings 19. 6. Isay 30. 4. Math. 5. 12. Luke 4. 18. Iohn 14. 1. Rom. 5. 2. & 8. 32. Phil. 4. 4.*

2. *Whites* must be obserued; this doth grace our writing much. Discerne we betwixt *Sheepe* and *Wolues*: In our *Sheepe*, betwixt the *wholesome*, and *unsound*: In the *Wolues*, betwixt the *weak* and *Tainted*: In the *Tainted* betwixt the *Natures*, *Qualities*, and *Degrees* of the infection. God much complains of the want of this in the *Shepherds of Israel*, *Ezek. 34.* they did not discern betwixt the *weak* and *strong*, the *cleane* and *uncleane* to proceed accordingly: Let vs haue a speciall regard herein, that we breake not bruised reeds, nor make the hearts of the *Righteous* sad within them. Some are ignorantly misled, as those who went with *Absalom* from *Jerusalem*, and were unwittingly made *Simple Rebels*, their hearts being free from any plot against their *Soueraigne*: The simplicity of such is as worthy of pittie, as their misguidance of indignation. Reduce we them. Some are entangled with *doubtfull disputations*, and haue their consciences ensnared with conceits and subtilties, who are docible and tractable of themselves, not obstinate and wilfull: *Receiue we them*, *Rom. 14. 1.* While there appeares a true desire, and godly endeauour to bee better informed, let them not bee too hardly dealt withall, nor punishment and compulsion hastened. But as for those that sinne of *malicious wickednesse* be not mercifull vnto those men.

But how will you distinguish?

How know you a *Hunger-bitten Beggar* from a *Cansing Rogue*? one *speakes with Supplications*, and is thankfull for

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the

2 Sam. 15.

Rom. 14. 1.

Quest.  
Resp.



the least fauours; the other you may know by his Rhetoricall style. In the one hand hee hath his *Petition*, in the other hand a *Stone*. These things may the *Church* likewise, as well as *Church-men*, be pleased to take notice of in her *Censures*, for this is a third Rule giuen, which you see I am fallen vpon.

3. *Presse not too much* on that part of the letter, which requires a *fauourable touch*, nor bee *sparing* in that part, which requires the *contrarie*. There is one course in our Ministerie to bee held with *nonicet*, and another to bee held with those who are of *riper yeares*, towards the one sort *mother-like indulgence*, towards the other, *father-like grauitie*. Thus much is taught vs in that *Allegorie* vsed by our *Sauour*, of *Wine* and *Vessells*, by way of *Apologie* for his more *Mildnesse* in his *Iniunctions*, then *Iohn* vsed to his Disciples, *Matth. 9. 17*. Impose wee not too heauie taskes vpon new commers on, nor discourage wee them with ouer great austerity: It is a good speech of *Caluin*, *Semper bene speremus de eo in quo ceruimus aliquid Dei*. So *Bucer* resolved to refuse none in whom he saw *aliquid Christi*. Who so is wise, let him consider these things.

4. *Keepe your distances*, betwixt letter and letter, word and word. There is a time for all things vnder the Sunne (saith *Solomon*, *Eccles. 3. 1.*) So a time for *Hearing*, A time for *Reading*; Another for *Praying*, &c. All are Gods Ordinances, one may not iustle out the other, but each is to haue its time and turne, *Neb. 9. 3.* and serued in its Course, by Gods *Stewards*, for the feasting of his Family, who euer haue good stomackes, and like hungry men feed vpon euery dish that is before them. Serue in Gods *Commandments*; set before them which you will, they are for it. If the First Commandement, they will feed, *Lord haue mercy on me incline my heart to this Law*. If the Second, or the Third, their stomacke stands alike good to all. Or if you commend vnto them *Prayer* with the seuerall Requests to be made; If for themselves, For *Loue*,

*Faith*,

In Rom. 14.  
Verse 4.



# A SERMON.

*Faith, Feare, Repentance, &c.* you shall have them at it, we beseech thee to heare vs good Lord. Or if such like graces are to be beg'd for others, they continue alike zealous, and devout, calling to God for Audiencie: Pity it is then to withhold any of Gods allowance from his household. We condemne the *Papists* (and that iustly) of a kinde of Sacriledge, in withholding the Cup from Gods people, and can we be innocent if we detaine any part of that which is allowed; The laying of our people so much to one *Breast* without an orderly giuing of the other, I am perswaded, is a cause that God in many Congregations dryeth vp that Breast that was so (in a manner) altogether drawne at, that the other may not grow dry; He closeth vp the wombe of her who was fruitfull, that shee who was barren may reioyce and no more be called Barren. One-ly one thing more is wanting to make vs absolute *Pen-men*, And that is

*Ioyne and unite your letters* together in an orderly and comely manner, First, *Christ* and *Man*, *Colos. 2. 10.* Secondly, *God* and *Man*, *Iohn 17. 21. 1 Iohn 1. 3.* Thirdly, *Man* and *Angels*, *Colos. 1. 20.* Fourthly, *Man* and *Man*, *Isay 11. 6, 7, 8.* As the Hearts of *Husbands*, and *Wives*; *Parents* and *Children*; *Neighbour* and *Neighbour*; *Magistrates* and *Subjects*; *Prince* and *People*, &c.

These Rules obserued, we shall be *Compleate Scribes* indeed; And whenas other shall stand in need of *Letters Testimoniall* to others, and from others, as did those false *Apostles*, *2 Cor. 12. 1.* we shall need to goe no further then to our *Flocks* and *People*, saying of them, as *Saint Paul* did of the *Church of Corinth*, *1 Cor. 13. 12.* *You are our Epistle*; yea better then any letters Commendatory wrote with *Inke* and *Paper* can be; for they run here, and there, and may soone be lost; but our Praise is written, *in our hearts* wherein wee doe inwardly reioyce; or rather *in cordibus vestris*, neuer to bee blot- ted out. And whereas other Epistles in *Hebrew*, *Greece*, or *Latine*, are read of none but such as vnderstand

1 Cor. 13.

the Languages. This Epistle is vnderstood and read,  
~~and vnderstand~~ *Of all men*, Of what Nation soeuer.  
 I haue done, and now descend the Mount, to take my stand-  
 ing at the bottome of the Hill amongst my Brethren. But  
 first let vs Commend all to Gods good blessing, as our mo-  
 ther Church hath taught vs. Grant we beseech thee Al-  
 mighty God, that the words which wee haue heard this  
 day, &c.

FINIS:

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